

CURRICULUM DEVELOPMENT ON LOCAL WEAVING FOR SECONDARY SCHOOL STUDENTS IN LOP BURI PROVINCE

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ABSTRACT

The study aimed to construct a quality local curriculum in Lop Buri local weaving for secondary school students as a guideline for teachers to develop other curriculums. The selected samples included 88 Grade 7 – 9 Students in three schools under the Lop Buri Educational Service Office in Ban Mee, PattanaNikhom, and Kok Charoen District enrolled in the thirty hour curriculum in the second semester of the 2013 academic year. The research was conducted through four steps, Studying fundamental information, Implementation of the draft Lop Buri local weaving curriculum, Curriculum implementation, and Curriculum evaluation and modification. The findings showed that students gained knowledge about Mud Mee textiles higher than the average at 50 percent as the developed curriculum aimed to create recognition among students about the importance of the local weaving textiles. The results of the curriculum evaluation found that students were proud of their own communities as they studied the history of weaving textiles in the country and also had a strongly positive attitude towards the weaving career in Lop Buri province. Additionally, being trained through the curriculum, the students were effectively able to produce Mud Mee textiles from texture design, silk bundling, dyeing, and making a piece of textile.

KEYWORDS: Local Curriculum, Local Weaving, Mud Mee Textile

INTRODUCTION

Local textile is regarded as a cultural product from the unification of races and communities that reflects the local way of living in each particular area. Pieces of textile attached to the bronze bracelet of the skulls among ancient remains showed as evidences that textile has long been with local people for ages and these evidences have been treated as the world's oldest cultures. The local textile weaving has been the local customary of most northeastern villages for a long time. To do the weaving job, local people first prepared materials, planted mulberry tree, grew silk wool, drew silk, washed cotton, dyed silk with natural materials, and made various textures in a simple manner. Hence, stories about doing the local weaving could be found in a community and the knowledge of weaving has long been accumulated as local wisdoms

Lop Buri is a province located in the central region mainly comprised of lowlands. Majority of the residences live in farm and do rice plantation, followed by weave textile, do livestock, do basketry, and other kinds of rural jobs. Lop Buri populations, apart from central origins, are found Thai Puan, Thai Bereng, and Thai Isaan. These Thais are specialists in weaving because weaving is part of doing for their living. They weave textiles to be products commonly used in daily life, such as blankets, bed cover sheets, pillow covers, bags, loincloth, Mudmee cloth, used to wrap-around skirt. These clothing fibers weaved derived from cotton or a mixture between cotton and silk. The groups of people specialized in local weaving are commonly found in communities of Ban Mee, Pattana Nikhom, and Kok Charoen District in Lop Buri Province. In Lop

Buri Province, the Mudmee weaving is especially an outstanding job reflecting the local cultures. The name Mudmee is derived from the bundle of silk and cotton lines dyed in a in a favorably desired color. The bundled part of silk or cotton will not be dyed so as to differentiate the colors of the texture and make the silk or cotton more visible. The bundling defines the colors and has to be made one by one, which has to be dried before the next bundling and dying other colors. The textures of Mudmee textiles are mostly resulted from natural phenomenon, believes and surrounding environment. They are called according to the name and shape of the design, such as flower, swan or butterfly for example

The diversification of talent pools in the communities reduces native ways of living and people in the community change their ways of earning from doing local jobs like weaving to working in factories making monetary return for product or service consumption. As thus, the inheritance considered as local wisdoms is interrupted and the technological advancement generates multiple textile designs in the market. This causes local weaving and domestic consumption to disappear in the local community. Clearly, the weaving activities found in Ban Mee, Pattana Nikhom, and Kok Charoen District in Lop Buri, weaving has been reduced and even almost been vanished from some villages. According to the study of children and youth in Lop Buri during 2008-2009, it was found that only 48.61 percent of junior high school students and 45.71 percent of senior high school students planned to return to Lop Buri for working (Songsri Toonthong, 2009).

The local wisdom for self-sustainability framework was selected as an alternative development choice for sustainable development. The local wisdom for weaving is still shown obviously through dressing or various uses of textile materials in religious and traditional ceremonies in communities. Currently, new handicraft textiles have been developed to meet the market demand. The textile production is a semi-industrial as the materials have been handed over to the locals to make the desired weaving patterns. Interestingly, the production of local labors could not be distinguished from each locality, thus, the research question has been raised that how villagers weave to reflect their local identities and how they help the upcoming generations learn and feel proud of their own localities and identities inherited in the future.

To help preserve local weaving, one of the procedures is using education system, Education is considered an important key to come to help local wisdoms exist. In education system, the heart of the education is curriculum which is a guideline to achieve the educational objectives and the local curriculum is one of the ways to help achieve the educational reform objectives in which teachers should conduct educational activities to fit with their own localities and use the “localities” as an essential part to conduct the activities.

To make Lop Buri local weaving truly reflect the cultural productions of locals and to preserve Lop Buri local weaving, the author as a professor in the Faculty of Education, Thepsatri Rajabhat University aimed to improve the quality of education in the educational institutions in the service area according to the core curriculum objectives. The author developed the local curriculum for Lop Buri local weaving for students by giving an emphasis on stakeholders in helping constructing the curriculum aligned with communities needs and authentic way of living of local people leading to sustainable development, and helping upcoming generations to learn and feel proud of their own localities and identities inherited in the future.

OBJECTIVES

The research objectives are as follows.

- To develop curriculum on local weaving for junior high school students in Lop Buri Province.

- To evaluate and improve the local curriculum on local weaving.

IMPORTANCE OF THE RESEARCH

- Construct the qualified curriculum on local weaving to be used further in educational institutions.
- Well equip students with local weaving skill and make them proud of their locality and express positive attitude towards local weaving.
- Propose guidelines for teachers to help construct curriculum in other disciplines.

RESEARCH FRAMEWORK

This research is the development of curriculum on local weaving for students in educational institutions under the Lop Buri Educational Service Office in Ban Mee, Pattana Nikhom, and Kok Charoen District using qualitative and quantitative methods to analyze the data. The scope of the research is as follows:

- **Population**

The research population were 88 students from grade 7 – 9 Students from schools under the Lop Buri Educational Service Office in Ban Mee, Pattana Nikhom, and Kok Charoen Districts. Thus, the samples were thirty-three students in Piyabutr School, twenty-five students in Kok Salung Wittaya School, and thirty students from Kok Charoen Wittaya School. The sampling method was a two-step process, the first step was school selection from volunteering schools using purposive sampling method and the second step was junior high school student selection from volunteering students to enroll on local weaving course using purposive sampling method.

- **Variables**

The following variables were addressed in this research

- Independent variable is curriculum on local weaving
- Dependent variable is the students' knowledge about local weaving, ability to weave local textile, students' locality pride, and students' attitudes towards local weaving.
- Curriculum Framework: The local weaving includes history, weaving steps or procedures, textile weaving value added, and textile weaving business management
- Implementation period: The thirty-hour-curriculum was implemented to 3 schools in second semester of the 2013.

RESEARCH FRAMEWORK

In the development of local weaving curriculum, the author studied the needs in local weaving of stakeholders who are educational staffs in the communities and students. The researcher also reviewed related literature about local curriculum development, the Education Act, and the curriculum evaluation. The author's research framework was presented in Figure 1

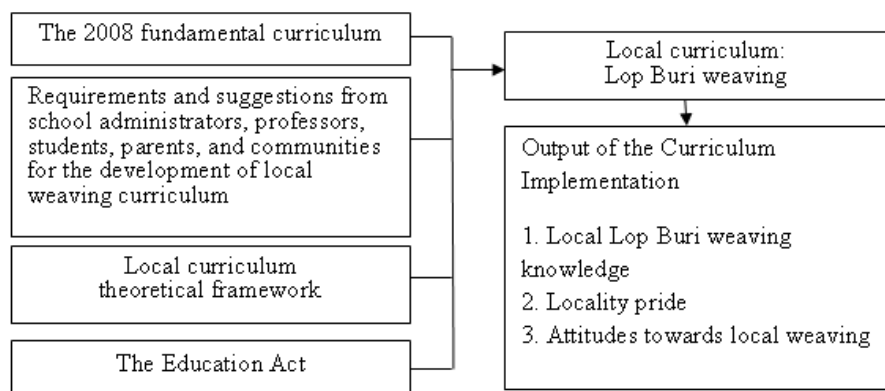


Figure 1: Research Framework

RESEARCH METHODOLOGY

In the development of the Lop Buri local weaving curriculum, the author studied the needs of stakeholders which were educational staffs in the communities and students about the requirement in local weaving, and also studied documents and literature about local curriculum development, the Education Act, and the curriculum evaluation. The curriculum development was a 4-step process including studying fundamental information, curriculum development, implementation of draft curriculum, and curriculum evaluation and modification respectively. The author's research framework was presented in Figure 1.

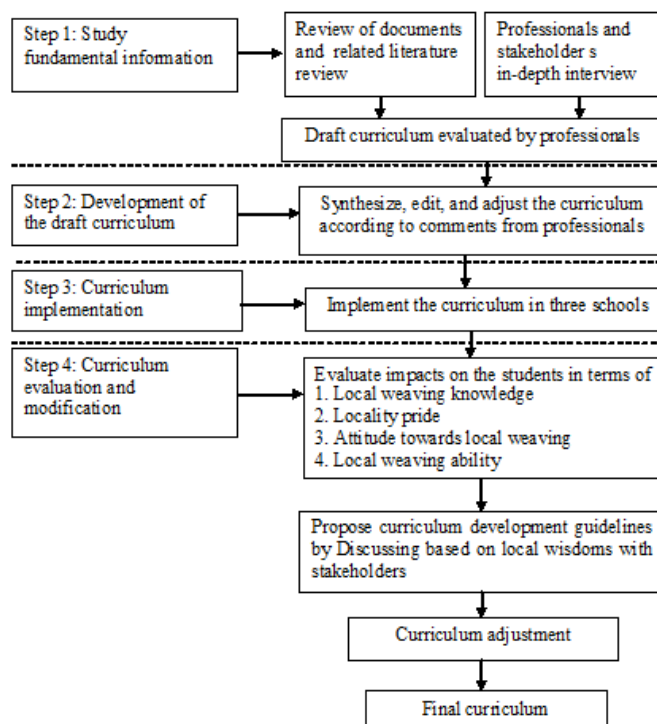


Figure 2: Research Methodology

The research was conducted through four steps as follows:

Step 1: Studying fundamental information

The objective of this step was to study the needs for local weaving curriculum development from stakeholders. In

this step, the author studied the local curriculum development framework in the contexts of Ban Mee, Pattana Nikhom, and Kok Charoen District. The researcher also studied the needs for Lop Buri local weaving curriculum development by interviewing 15 stakeholders who were teachers, representatives of parents, and intellectuals from Ban Mee, Pattana Nikhom, and Kok Charoen Districts and took suggestions a guidance to help develop curriculum on local weaving.

Step 2: Implementation of the draft Lop Buri local weaving curriculum

The objective of this step was to develop and evaluate the draft local curriculum on local weaving. In this step, the researcher used information obtained from the fundamental study in the first step as a framework for curriculum development and asked the weaving and curriculum experts to help validate the curriculum to check if it was feasible and possible to be developed for a curriculum.

Step 3: Curriculum implementation

The objective of this step was to study the curriculum implementation in the real situation. In this step, the researcher implemented the curriculum on local weaving to junior high school students in Piyabutr School in Ban Mee, Kok Charoen Wittaya School in Kok Charoen, and Kok Salung Wittaya School in Pattana Nikhom.

Step 4: Curriculum evaluation and modification

The objective of this step was to evaluate impacts of the curriculum on local weaving on students after the curriculum implementation in terms of the following 4 dimensions: 1) Local Lop Buri weaving knowledge 2) Locality pride 3) Attitude towards local weaving and 4) Local weaving ability. The results found were taken to modify the final curriculum.

RESEARCH FINDINGS

- The summary of fundamental information studying
 - The local stakeholders such as teachers, community representatives, parents' representatives, and students from schools in Ban Mee, Pattana Nikhom, and Kok Charoen Districts shared the ideas that curriculum on local weaving should be developed to be used in educational institutions because most of the youth and children pay no attention on weaving job.
 - The study of the development of curriculum on local weaving revealed that stakeholders suggested that, to use the curriculum on local weaving, activities to promote students' awareness of local weaving and to preserve local weaving should be conducted.

- **The Result of the Draft Curriculum Development**

The result of the draft curriculum development showed that curriculum on local weaving contains the following aspects: 1) Importance of the curriculum; 2) Aims; 3) Objectives; 4) Curriculum description; 5) Periods of learning; 6) Sources of knowledge and materials; 7) Activities; 8) Testing and evaluation; 9) Expected benefits 10) Curriculum structure, and 11) Teaching plans

- **The Result of the Curriculum Implementation**

According to the students' reflections and the interview data, students expressed the following feelings:

- Students' attitudes toward Mud Mee textiles were categorized as: 1) identical in terms of its uniqueness; 2) miracle of transferring a yarn into textiles; 3) design reflecting national identity; 4) beauty; 5) mystery; 6) charm and fascination; 7) worth preserving; 8) products to be exported; 9) needs for creativity and elaborateness when weaving; 10) an option for a job or an extra job; 11) needs for concentration when weaving; 12) textures reflecting the way of living and communities identities; 13) mind value reflecting ancient way of lives; and 14) cloths from woven textiles look more elegantly.
- Attitudes towards Mud Mee weaving career were categorized as: 1) international level promotion for weaved textiles; 2) preservation as a worth career 3) national identity preservation; 4) promotion to be valued product; 5) needs for creativity regarding texture designs; 6) suitability for all genders and ages; 7) lawful career; 8) raise of income while studying; 9) needs for elaboration and concentration while weaving; 10) raising income; 11) possibility of disappearing from the communities; 12) option as a self-employed job or main job; 13) inheritance as local wisdoms
- Attitudes towards learning using curriculum on local weaving were cauterized as: 1) having fun when designing, implementing, and transforming weaving textiles into products; 2) transforming weaving textiles to other kinds of products; 3) needs more classes with various activities regarding local weaving; 4) ability to design Mud Mee textures; 5) Pride for being part of the class; 6) encouraging teamwork; 7) making use of a free time; 8) Pride of texture designed; 9) ability to dye Mud Mee textiles; 10) preservation of local wisdoms; 11) self-impression for their own textile weaving; 12) learning about Mud Mee weaving equipment and process; 13) having fun with different activities; 14) practice of concentration and working elaborately; 15) locality pride increment; 16) knowing how to bundle the silk; 17) pride of producing their own woven textiles.

- **Curriculum Evaluation Results Were As Follows:**

The author would like to present two issues, the impact on students and the results of curriculum modification, after the implementation of curriculum on local weaving on junior high school students in Ban Mee, Pattana Nikhom, and Kok Charoen Districts.

- The impacts of curriculum on local weaving on students can be categorized to four issues as follows:
- The students' knowledge about local weaving was found 52.96 percent in overall, higher than the 50 percent criteria. When classified students' knowledge level about local weaving, it was found that the students from Piyabutr School had the most knowledge, following by students from Kok Ctharoen Wittaya School, and from Kok Salung Wittaya School, respectively.
- The students' locality pride after the implementation of the curriculum on local weaving was found in the following aspects: 1) pride to be part of the community with unique Mud Mee textiles identity; 2) lacking of realization of valued Mud Mee found in their own communities; 3) pride of local wisdoms; 4) local wisdoms admiration; 5) making local wisdoms well-known in ASEAN Economic Community ; 6) the importance of local wisdoms recognition; 7) woven textiles preservation is a culture preservation; 8) local identities appreciation; 9) needs for further woven textiles preservation; and 10) needs for further local cultures.

- In terms of the study about attitudes towards Lop Buri local weaving job after the curriculum implementation, it was found that the students strongly expressed positive attitudes towards local weaving.
- In addition, in aspect of students' ability to weave textile, it was found that the students were able to engage in the weaving processes. All the students could design the textures and bundled them, they then gave names for their designs and patterns and then they dyed the textiles and made them ready to be woven.
- **Results of Curriculum Modification**

In part of the curriculum evaluation after the implementation with junior high school students from Piyabutr School, Kok Ctheharoen Wittaya School, and Kok Salung Wittaya School, it revealed the 5-hour time allocation for the waving course was not sufficient. Because of the lack of fundamental knowledge about local weaving, students had to be trained and do the practice in every steps of the textile weaving and this lasted a long time. The time allocation for the weaving course should be extended to ten hours and the time allocation for transforming the woven textiles to other kinds of products should be creased from two hours to three hours to enable students to design a wide range of product transformations.

RESULTS DISCUSSIONS

- Based on the curriculum evaluation, it was concluded that students had knowledge about Mud Mee textiles at a higher level than that the average of 50 percent as set in the developed curriculum because the developed curriculum aimed at raising students' awareness about the importance of local weaving textile. The activities used in the curriculum were simulations of textile weaving, causing students to realize the critical situations of textile weaving in Lop Buri Province.
- In aspect of locality pride, it was found that students had pride in their own communities after taking local weaving course. Taking the local weaving course, students had a chance to study the history of weaving textiles in the country. The reflecting activities about local textile weaving helped students realize the value of local weaving textiles.
- In terms of attitudes towards textile weaving job, it was found that students had strongly positive attitudes towards the weaving job in Lop Buri Province because the curriculum gave a good balance between theoretical part and activity part, making students know how to follow the weaving processes comprising the study of weaving textiles history, texture design, silk bundling, dyeing, making a piece of textile, transformation textile into products, packaging design, business management, and marketing. These helped pave students' path on textile weaving job.
- Regarding students' ability in textile weaving, it was found that the curriculum trained students to produce Mud Mee textile beginning from texture designing, silk bundling, dyeing, and making a piece of textile. Students were asked to work in groups of four or five and performed textile weaving along with the suggestions of local experts invited to the class. As thus, students were able to perform the processes of producing textile themselves.

SUGGESTIONS FOR FURTHER IMPLEMENTATION THE CURRICULUM

- To study the history of Mud Mee textiles, students should learn the history of local weaving from intellectuals

outside and reflect what they have learnt so that they would feel proud of their own community.

- To learn how to weave textiles, students should be trained and get practice about how to weave textiles with intellectuals in the community so that they can learn textile weaving techniques and perform the weaving processes better.
- To learn how to transform woven textiles into other kinds of products is very important, so there should be a wide range of real products from woven textile in different models for students to learn. This will help students have a big picture of how to value pieces of woven textiles.
- There should be a wide range sample of product packaging so that students can design packaging to help value the products of woven textiles.
- Students should plan how to run woven textile product business so that to see channel for products distribution.

FUTURE RESEARCH

- There should be a research study regarding the follow-up of curriculum in terms of attitudes towards local weaving job and locality pride to determine whether these perceptions still exist.
- The instrument used to measure the locality pride for the future research should be changed to determine whether the future research in the same topic yields the same results.
- It was found that students were happy with the developed curriculum so there should be a study about the variable: happiness in the future research to determine whether students gain happiness using this developed curriculum.

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